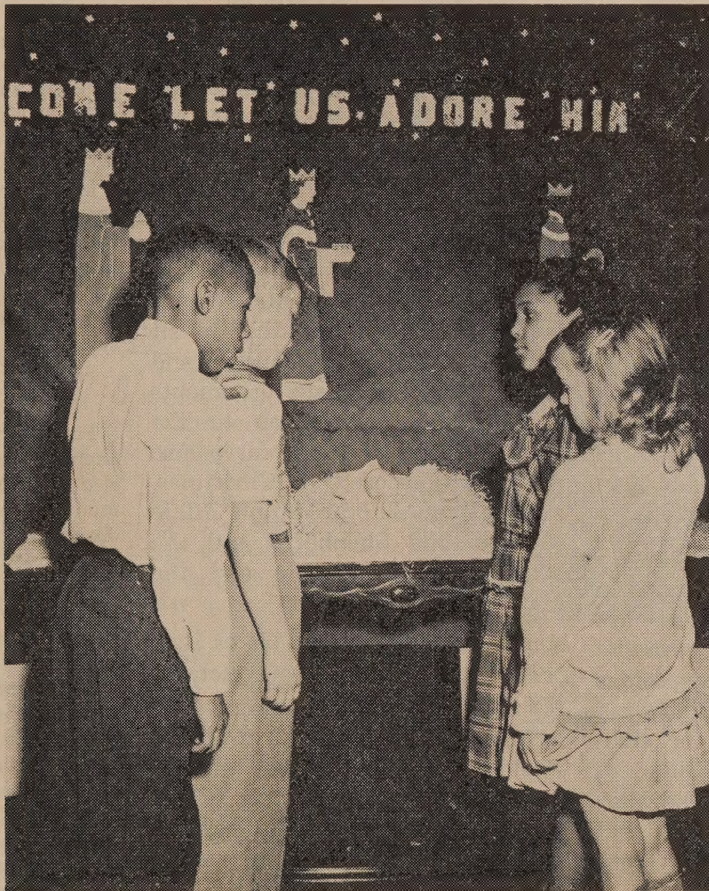


The AMERICAN FRIEND

December 17, 1953



CHRISTMAS 1953

We seek the Lord Jesus . . .

Everywhere in our world there is selfishness, greed and fear; there are rumors of violence, war and divided loyalties. We are puzzled, frightened, insecure.

For we know, deep in our hearts, that there is no security in governments, in property, in money, in health, in personal ties. We walk always across a thin crust, and we never know at what moment a fissure may open beneath our feet. There is no surety in us or anywhere in our world.

(Continued on inside cover page)

CHRISTMAS 1953

(Continued from outside front cover)

*We seek Him who is our supreme
loyalty and our sole security . . .*

We seek Him that we may put
our lives into His hands and
commit our destiny into His
keeping.

Where shall we look for Him?

We are searching for the manger
in which lies the Hope of the
World. Where can we find it?

We have sought for it in the
crowded city streets where the
shop windows are full of gaudy,
flimsy merchandise, and tawdry
Santas in red suits sit on the street
corners. We have seen the garish
decorations and heard the Christ-
mas carols blaring from loud
speakers. Everywhere the shop-
pers mill about in the streets and
push through the aisles of the
stores, their faces anxious, dis-
traught, tired, as they look for
something they have not found.

We have not come upon the
manger there; we have not seen
the Prince of Peace.

Where shall we find Him?

We have looked for Him in
many homes where lives are
crowded with the doing of many
things, where the preoccupations
of His day are with the buying
of gifts, the preparation of elab-
orate feasts, the fulfilling of
manifold engagements. The par-
ents are wearied by additional
burdens. The children are tense
with excitement of the promise of
bulky packages and bulging stock-

ings. There is busyness for every-
one—but there is no peace.

We have not found Him in such
homes.

Where then shall we look for Him?

Let us seek for Him rather
where the rhythm of life is serene,
centered in family affection, and
there is time for the things that
really matter. There is time for
music and worship by candle light,
and there is the smell in the house
of cookies baking, and the sound
of the laughter of children. The
creche is unpacked with careful
fingers and the figures placed
reverently in their positions hal-
lowed by family tradition. Gifts
are chosen or worked with affec-
tionate care and love is caught
up in the wrappings. The spirit
of hospitality expresses itself in
gracious unhurried ways which
cement friendship on its deepest
levels. And there is time to sit
by the fire and string popcorn and
cranberries and paste ornaments
for the tree and listen to the
reading aloud of the great poems
and stories sacred to Christmas,
and best of all, the simple Bible
story of the Shepherds and the
Wise Men, the Stable and the
Manger.

*Above everything else, let us seek
Him in the lives where eternity
is never far away . . .*

For we are the creatures of two
worlds: the world of time and the
world of eternity. At this season
we celebrate the great Christian
miracle: All of us who would
serve Him may live at a point
of intersection, the point where

the two worlds cross. *Living in
time, we may also be the citizens
of eternity.*

And the point of intersection is
the one at which we kneel at
Christmas time, the point at which
the eternal impinges upon our
lives:

The Manger.

HELEN G. HOLE

He who penetrates the depths must
sooner or later discover that the most
impressive thing in America is her
Christianity. The good in this country
would never have come into being
without the blessing and power of
Jesus Christ.

Charles Malik

* * * *

My impression is that the only re-
ligious revival which could attract the
worker would . . . need to be a religion
linked with joy. (In the past Christian-
ity has) been a religion of gloom in-
stead of a religion of joy.

Ferdynand Zweig in
The British Worker

* * * *

Power corrupts, but conscience re-
deems. We must crusade for the de-
sire in us rather than against the de-
mon in others. If we let light spread,
darkness will dissipate. If the world
community . . . is to become an ac-
complished fact we must develop a
new kind of loyalty, a sense of respon-
sibility that does not stop short at na-
tional boundaries, loyalty to more than
political issues, loyalty to human wel-
fare. In the last resort the only power
which can secure and maintain the
peace of the world is spiritual power,
power which will lift men above na-
tional ambitions and establish that rule
of right and justice which is the only
basis of peace.

Dr. Sarvepalli Radhakrishnan,
Vice-President of India

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*"Pray that your flight
be not in the winter"*

How Long Till Christmas Comes?

THIS cannot be the usual Christmas editorial. Our experiences here have been too mixed, as is life in the Holy Land today. A few days ago we sat on a hill some distance from Bethlehem where we could see the world's most famous village. In the far distance, across the river Jordan, were the hills of Moab rising precipitous and impressive in the blue haze of distance. Their ridges sloped upward like great cosmic sinews that braced the hills. A clear blue sky spread its canopy over a sun-bathed land. The hills near-by lay soft and still under the flood of sunshine.

Yonder among those hills was Mt. Nebo (Pisgah) from which Moses looked toward the Canaan of that day and saw the hills on which we walked. They must have appeared to him as did the hills of Moab to us, a land of mystery and promise—like another world. What lay behind that blue haze of distance through which he looked that day? Surely a land flowing with milk and honey.

To people accustomed to years in the desert, the Jordan valley which they first saw and spied out would indeed be a land of abundance. The land that was finally to be called Palestine would seem to an Indiana farmer almost anything but a land of abundance, but to say that these hills of the Holy Land are beautiful is a great understatement. Around us the hills lay in gray stones and golden brown soil. Not far away was the shepherd's field, above which the angels sang. To the right was the field of Boaz. Above and around it terraced fields rose like cathedral steps to the crests of the hills. On some of them the olive trees stood in rows, yielding fruit generously at this season.

Farther to the right was the sharply elevated hill with its flat top on which Herod had his summer palace. From there he guarded his kingdom from subversion and disloyalty, not knowing that a rival kingdom, not of this world, would issue from another hill—in Bethlehem. Herod's hill is bare, but Bethlehem is still here. The two stand like symbols of the temporal and the eternal.

From the valley below came the bray of a donkey, the crow of a cock and in the distance the sound of a bell ringing in the tower of the Church of the Nativity. A few hours ago we had been there. We had made our way through the low door into the basilica that covers the holy place where Jesus is said to have been born. We had stood in the room where Jerome is thought to have translated the first pages of scripture, an act which, in one sense, broke the news to the world eventually—the gospel in print. One who visits this land knows how easily the sites in the story of Christ can be "identified" until the Holy Land is filled with holy places, none of which is certain to be correct, geographically. That Jesus was born in Bethlehem we are sure, but where the manger was no one knows.

Sitting on the hill near Bethlehem, one knows the most important fact of all, i.e. that he was born. The evidence of that fact is what happened to many people in our world. Like Herod's kingdom, now erased from the landscape, so other kingdoms come and go. Only the kingdom that has no geographic limitations can last. Only the kingdom that includes all men can endure. It is neither "here nor there, but within," wherever men awaken to it.

Obviously that Kingdom has not arrived. When will it come?



JORDAN MADONNA

Najla Shalah here wears the traditional dress of Ramallah women—red and black and beautifully embroidered. She is the sister of Naameh Shalah, an Arab Friend, our former Bible woman and village worker.

Today the first full blast of winter struck. Outside the winds are sweeping rain across the hills in a temperature that may be near forty degrees. There are 700,000 refugees out there in the storm, sheltered only by tents and improvised stone huts. A few days ago under the guidance of Dr. Jirius Mansur, who is clerk of our local Meeting of Friends as well as physician to these homeless people, we visited one of these camps. The night before the first of "the early rains" had fallen. The hillsides were covered with mud around these refugee homes. Small children amused themselves in a muddy pool for lack of a better play life.

Dodging these mud pools and stepping on convenient stones we made our way from tent to tent and hut to hut meeting people and seeing how they lived. Holes in some of the tents had let the rain through. It was impossible for them to keep their rooms dry, to say nothing of keeping them warm. The day of our visit was sunny. What is it like in the camp when the long winter rains set in with their cold driving winds? The refugees are out there today while we sit beside a crackling wood fire in a comfortable house, not wholly unlike most Americans.

Out there we watched small children coming to the

window of the kitchen, handing in their little tin plates for the one meal a day being given by the camp. For other meals they must depend upon the family ration. Many of the children appeared wan and unhappy, but managed to smile back at us. We passed a line of mothers waiting at the door of the clinic, holding their sick babies. One of these little children tossed her head back and forth as if in pain, and we could see her eyes swollen shut with the dread eye disease so prevalent here. In the dining room, small and dark, mothers were jammed together trying to feed their babies a nourishing gruel. Under such conditions one wonders how ordinary human relations can be maintained sufficiently to make living together even tolerable.

The United Nations Relief Works Agency (UNRWA) is making heroic efforts to serve these stranded people, but with nearly three quarters of a million refugees to care for, it is not easy. We can be thankful for what UNRWA is doing, along with other agencies, and for the fact that words of appreciation for the United Nations are spoken by Arabs. But doing the best that may be possible does not meet the standards for human decency.

This is the land of Christmas—the land where the angels sang, "Goodwill to men."

There was another refugee family, two thousand years ago, that fled to Egypt to escape the wrath of Herod. Perhaps hundreds of children died under his edict of murder. Now there are surely thousands of them who die slowly under the tyranny of winter and the inhumanity of man to man.

How long, O how long must we wait until Christmas comes?

* * * *

This morning I talked to an Armenian in a photo shop. He commented on the rain as a gift of God to this country, so much dependent upon a good harvest. "But the refugees," we remarked, "what does this do to them?" He shared with us a feeling of deep sympathy for them, but went straight to the question of the partition of Palestine and the responsibility for the flight of the refugees from their homes. Ask questions where you will, and finally the responsibility is pinned largely on America. Not that America alone was responsible, as the Arab sees it, but that in the hour of decision American foreign policy gave way to Israeli and other pressures, creating the disgrace that is now spread across Jordan hills in the form of refugee camps.

Not only is this a land of refugees, it is a land of deep-set tensions with now and then open conflict. It is the crossroads of the world even yet, in a way only slightly different from that of the centuries past. Whatever the long history of this troubled land, people now living cannot be asked to look at their plight historically; they are in it *now* and they are bitter. Though they partially blame America for deserting their cause, they do not hate Americans so much as they feel deeply wounded that their friends should have deserted them. As our Armenian friend said this morning, they feel that Americans are "generous hearted, and who-ever gets to them first with the most pressure gets that generosity." These words seem to summarize many of the reactions we have heard.

This is the land of Christmas—the land where the angels sang, "Peace on earth."

There was One whose feet pressed the soil of this land, a land then invaded by the Romans, and declared that they who take the sword must perish by it. In that statement He points straight at the great nations of the earth which, so conveniently for them, use their small neighbors in the great game of international chess. Not until we learn that men, not nations, are important in the sight of God, and that we have no other answer to the human predica-

ment, will men as persons come into their own under God.
How long will it be till Christmas comes?

* * * *

There is a line from somewhere which says, "Pay not so much attention to what the days are shouting, but rather pay attention to what the centuries are whispering." We have to carry in our minds the long, long purposes of God which only the centuries can answer. At the same time we are required to be sensitive to immediate needs. How to carry both attitudes is our problem. There are times when one must retire from the great concern with the immediate and achieve a sense of the eternal, and feel the deeper movement of the spirit of creation which calls for divine patience.

But we cannot counsel those in distress to wait on the processes of history—they need help *now*. One cannot speak about meeting their problem with love and forgiveness, if they have a sense of great injustice. Justice and forgiveness must be seen together and characterize our service for the distressed. One can easily recall in this land of the prophets the words of Amos, "Let justice roll down like waters, and righteousness as a mighty stream." There is danger that those who speak of peace as an inward state which sustains one through his troubles may fail to see the necessity of justice between men and nations. There is a sense in which justice must precede all else in our service.

This is the land of Christmas—the land of the beatitudes.

He who walked and taught in this land of travail knew that not in Jerusalem or even in Bethlehem is the answer to human problems, but in the souls of men. He knew that the place of birth which matters most is the human heart in which he must reign. He left no blueprint as to how the world must organize its life so that justice might give birth to goodwill, but he gave the principles that must drive men to united thought and action. His kingdom was not of this world, but it must be expressed in this world.

How long will it be till Christmas comes?

E.T.E.

WHAT IS THE MEANING OF CHRISTMAS?

Christmas means that Christ comes to dwell with us; the celebration of his Birthday should reveal and not obscure his Presence.

Christmas means that Christ comes revealing through his person all the maturity and experience of the race; He comes, not alone a babe in the arms of a Jewish Madonna, but also the Savior of mankind.

Christmas means that Christ comes as the creative revelation of the loving Heavenly Father; He comes, not the subject of dogma and man-made creeds, but a Person standing at the threshold of every human life, Master, Teacher, Friend.

Christmas means that Christ comes as a Light shining in darkness, bursting forth into the lives of those who will 'open the window of the soul', "The Light that lighteth every man coming into the world."

Christmas means that Christ comes, the Hope of every seeking spirit, the Fulfillment of our highest aspirations, the Builder of a new Heaven and a new Earth.

Christmas means that Christ comes to abide in the hearts of men, 'strong Pilot of the soul,' revealing the way to Life Eternal.

CHRISTMAS MEANS THAT CHRIST COMES!

LEVINUS PAINTER

Two Worlds Collide in Kenya

By Errol T. Elliott

Errol Elliott, Editor of THE AMERICAN FRIEND and General Secretary of the Five Years Meeting of Friends, was in Kenya, East Africa during October in the interests of Friends work there. He was accompanied by Charles Lampman, Administrative Secretary of the American Friends Board of Missions. These reflections on the Kikuyu were written as he flew from Nairobi to Jerusalem via Cairo. He returned to the United States in mid-December after visiting the Friends schools at Ramallah, Jordan, and Brumanna, Lebanon, and stopping at Friends Meetings across the Continent and in London and Ireland.

WE WERE cautioned by some longtime Kenya residents not to take too literally reports in the press on the arresting or even the killing of Mau Mau terrorists. That there are Mau Maus and that they are terrorists is well assured, but the African police, so they say, more than the European police in Kenya, are ill-trained, quick on the trigger, riddled with dishonesty, and quick to produce "evidence" that they are effective. Hence innocent Kikuyu (the tribe in which the Mau Mau is found) are murdered in cold blood. Passes supposedly to be carried by all Kikuyu are sometimes confiscated by policemen, who then place their word against that of their Kikuyu fellow countrymen, and get credit for an arrest. If the unlucky Kikuyu has money, he can get by without a pass—the Kenya version of mink coats and deep freezers.

Moreover, some of the morally and ethically sensitive European citizens say that the reign of terror being met by a reign of terror is an overdoing of "fighting fire with fire." The consequence is to produce in the Kikuyu who wants only to live in safety the feeling that he has no trusted friend on either side. "None," so these Kenyans report, "from among the Kikuyu would dream of putting their case before the police." They become the silent army of the misunderstood, in whom may be brewing . . . who can read the lines in their faces or know the deep cut wounds within them? Who can forecast the day of reckoning?

They came to this time in history molded by centuries that were filled

with enemies on every hand—those enemies which came from other tribes and, more influential on their characteristics, those enemy spirits which stalked the forest paths. That pattern of life is now gone or going and they are cut adrift, suddenly dashed into a new world which by-passes for them the cultural evolution of the centuries. The tribe holds little authority over many of them. They know only the discipline of every ill-considered wind that blows, whether it be Mau Mau or the counter power moves of their European rulers.

THE UNEASY CONTROL

Almost in the same breath, one must add that the way of government in such a situation is far from easy. Police efforts of all kinds have been whipped up to meet the emergency. Controls over its own efforts and forces are not readily managed. Government is denounced by white settlers who demand an even more drastic policy and blamed by those who decry the corruption and injustice of much that is done. Add to these certain sentimental "liberals" who tend to feel that rebels anywhere are always right, and you have a government that pleases almost no one.

In terms of the immediate danger, there is evidence that the situation is less likely to end in wide-spread massacre by the Mau Mau. The day of a possible scheduled general uprising has passed, so say many Kenya citizens. If that had happened, it would have been serious. Now the mass of Kikuyu begin to take the Mau Mau threat not with panic, but with more complacency. It is estimated that more than ninety percent of the Kikuyu have by choice or by force taken the secret oath, but that perhaps five hundred or less constitute the core of the Mau Mau rebellion. No one really knows, but that is a guess hazarded by several Europeans living in Kikuyu territory.

In such a city as Nairobi, where Europeans and Indians together are a small minority, everyone goes about the street as if nothing were wrong, except for the occasional white settler who wears a pistol in sight in his belt. Out in the Kikuyu country to the north of Nairobi where we went by auto recently to see some mission

schools, whites are admonished not to go singly but with two or more others.

BARBED WIRE MENTALITY

There are barbed wire defenses in some locations, such as the areas of Nairobi where supposedly loyal Africans live, and around police stations and certain schools in the country. One principal of a boys high school in Kikuyu country however remarked in answer to our questioning, "We have no barbed wire here nor do we want it, or a barbed wire mentality." "Have you any weapons?" I countered. "No," was his firm reply, "except the pangas (tool-weapon implements) which the African normally carries and which the students would have." This attitude may well be on the increase. But we should not assume that the danger is past in Kenya. It can spread to other tribes, as it has in some cases, and the inner smouldering resentment could issue in new explosions.

While police action of various kinds may suppress or even dissolve Mau Mau activities in some places, is there something more basic which can be done to remove causes of the disturbance?

That is a question that cannot be answered by a visitor and hardly by a seasoned Kenyan, so far as an immediate relief to the situation is concerned. To make land available at once to those whose battle cry is land seems to offer little relief and probably is not the deeper answer to the problem. While one can only feel sympathy for those who either have been dispossessed or believe that they have been, he may also wonder whether leaders of those who rebel may really be seeking power for themselves more than redress for the wrongs done to their people. The land question is a complex one. Doubtless there is a case for either side of the question, and this visitor feels a special sympathy for those at the bottom of the pile. It is incumbent on those who hold power to use it for the needs of the underprivileged. Those at the bottom can hardly see a way to improve their lot, except by rebellion, and blind fury may be their reaction.

There is yet another aspect of the Kenya problem, that of the Asians, chiefly Indians. They are traders and merchants for the most part, and also furnish the main force of skilled labor. Wherever village stores are located across this part of Kenya, they are almost certain to be run by Indians, though some areas are restricted by government for African stores and markets. In the erection of a large

business building in Nairobi, the Indians will be the builders doing the skilled work while Africans are the errand boys, hod carriers, etc. Of course, out of sight are generally the Europeans who boss and generally finance the work. These three constitute the strata of economic life.

The Europeans report that there is a considerable attempt by Indians to influence Africans against the Europeans. They are said to recruit the most promising African students and get them to India where they will be indoctrinated against Britain. I read a letter from such an African student in India, written to a European educator friend of mine in Kenya, in which he made a sharp anti-British statement. To any one standing, in imagination, in the place of any of the three groups in Kenya, their viewpoint is quite understandable. Sincere people in any of the three groups could well be mistaken or confused. It is no place to become dogmatic about the answers.

NOT BASICALLY COMMUNIST

Some government officials and others have indicated their belief that there is communist influence back of some African and Indian leaders who are playing both groups against the British, but they readily say that the problem is not basically communist. They seem generally to suspect that the sharp Indian trader wants to replace the British and milk the country for his own benefit, and that the African politician is seeking power for the same motive. Perhaps the British are in their measure victims of selfish motives. At least they too are accused of it.

The basic problem is the collision of two worlds. Two ways of life, centuries apart, are suddenly and dramatically introduced to each other with tragic results. It is sad to contemplate that the chief answer is that of ordered disciplined power overcoming the crude blind force of a primitive people. Is there a basic answer? Yes, but it is on the whole a long, lone one — the mutual awakening to neighborliness. Is not that the ultimate need everywhere? In Kenya it seems a long way off.

* * * *

Trouble everywhere! I have just now talked with the captain of the Argonaut on which we are flying from Kenya to Cairo. He stated that since the strained relations between Britain and Egypt had become more acute, the tourist travel via Cairo had been greatly curtailed, with the bulk of the air passengers to the East being routed by way of Beirut, Lebanon,

instead. This is hurting Cairo and thereby Egypt's economy, so he interpreted it, and will have an influence on straightening out the problem.

Soon after touching this sore spot we shall fly to Jerusalem on the Jordan side where yet another kind of tension exists.

It would be easy to go pessimistic and write off conflict areas as lost to human progress. But impatience will solve nothing. We have to live with these hot spots of the world and somehow keep contact with the better elements inside them. We must develop a fellowship of thoughtful people the world around. Those are the links that finally help us to lift each other. No one nation or race is going to reach and maintain a high level for long in isolation from the rest. As we are linked by sea, land and air travel and commerce which are not going to stop or turn back, so we must become linked in spirit to enlightened people everywhere. We have no other choice finally.

The answer to every problem is on the inside of that problem where men live, feel and think. Men are both the problem and the answer.

Do you want to send a subscription to THE AMERICAN FRIEND to some Friend abroad who is unable to take it? If so, send \$3.75 and you will be informed of the recipient's name and address. Your gift will begin at once, continuing twenty-five times a year. There are Friends abroad who look eagerly for Quaker news and views. Can you help them?



A picture taken on Missions Day at Iowa Yearly Meeting this year shows an interesting group of missionaries and Iowa Friends interested in missions. To the left are Dr. Wilbur Beeson and Miriam Beeson, under appointment to the Friends hospital at our Kenya mission. They hope to leave for Africa sometime in the spring. Next are Arthold and Kathryn Latham, who left in September to serve as pastors to Seaside Meeting in Jamaica. Next to Arthold Latham is Versa Harvey, president of the Women's Missionary Union of Iowa Yearly Meeting, and in front of her is Lorena Briggs, chairman of the Missions Committee of Iowa Yearly Meeting. On the right are Wendell and Faye Farr of William Penn College, who for a number of years were missionaries in Jamaica, living where the Lathams and their three children will live.

HOW LONG FOR YOU?

Under the caption, "The Frame is Old; the Picture is New," the *Christian Advocate* (Methodist) published an account of a Methodist Church in Kansas that 21 years ago hung an empty picture frame in its Fellowship Hall bearing the legend, "This frame shall contain the picture of the first young person who goes out from this church into full-time Christian service. Until then it shall hang here empty." This year the photo of a youthful missionary, James Joyce, was placed in the frame. How long would such a frame have to hang in your church or meetinghouse before a picture of some young Friend could be added?

R. Ernest Lamb

* * * *

A goal of one dollar a week from every member for foreign missions was voted by the General Conference of the Seventh-Day Adventist denomination. A budget of \$20,319,648 was approved for 1954, of which \$12,469,000 was earmarked for missionary work overseas. . . . An operational budget of \$1,650,000 for 1954 was approved by the Board of Missions of the Evangelical United Brethren Church. To date, the E.U.B. Church has voted \$75,000 in aid of the Japan International Christian University. . . Reports show that American church-members are giving more money than ever before for missionary and welfare enterprises.

Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making.—MILTON.

FORGIVENESS—NOT DIVORCE

To the Editor:

It was with dismay that I read in the issue of July 2, George Gorman's statement, "... points toward the recognition by Friends that Christian marriage is not indissoluble." Now in the October 8 issue I read that Milo Hinckle agrees with him.

As I study my Bible, I find that God made male and female. Gen. 2:24—"Therefore shall a man leave his father and his mother and cleave unto his wife: and they shall be one flesh" (with or without children). The New Testament seems to forbid divorce altogether. There are only two references where any exception to this is made—Matthew 19:9 and 15:32. "That whosoever shall put away his wife saving for the cause of fornication causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

Even in the extreme of infidelity the law of Jesus still holds true. Jesus' way is the way of love and forgiveness. In such cases love and forgiveness will do more good than all the laws man can make.

It is disheartening to us youngsters to find that people who have been members of Friends for so long, who have long been preaching Christ's way of life as interpreted by Friends, are now beginning to indicate that Jesus may have been wrong in his teachings.

B. Eugene Fisher

Bryant, Indiana

A POLITICAL CHOICE

To the Editor:

We seem to have a choice between Eisenhower and McCarthy. McCarthy, with his "get tough" foreign policy has openly challenged Eisenhower's program and the conception of conciliation and understanding, allies and not satellites, as expressed in the April 1953 speech of the President. The President has had hundreds of telegrams and letters in support of the McCarthy program. This ought to be a challenge to action for members of our society.

WILLIAM J. REAGAN

Richmond, Indiana

A Reaffirmation of Faith

• Statement on Civil Liberties by the American Friends Service Committee

THE American Friends Service Committee wishes to reaffirm its faith in the freedom which America's early leaders rightly believed was God's way in all human relationships.

It is our deep concern to help make clear that current attacks on civil liberties strike at the roots of both American political philosophy and Friends' basic concept of man's relationship to God. The religious message of Friends is the Christian message that each person is a child of God, and therefore, is equal to every other person in the sight of God. Democracy is based on respect for this supreme worth and uniqueness of every individual. It gains its strength and unity from the combined free contribution of the diverse talents and ideas of each of its citizens. Therefore, both Christian principle and democratic theory require that all men shall be free—free to think, free to speak, and free to follow the dictates of conscience.

Our contemporary situation is enormously complex. We are faced with the demands of security in relation to freedom, of a reasonable balance between freedom and order, of the relative rights and responsibilities of the individual and the group. If we put self, narrowly defined, at the center of life, the result will be anarchy. If we consider the state as the center, the result may well be totalitarianism. Our guiding principle through this confusion is to understand the role of government in the light of the conviction that all men "are endowed by their Creator with certain unalienable rights."

Fear is too often our response to uncertainty. Loyalty oaths, legislative abuses of investigatory power, assumption of guilt until innocence is proved, implications of guilt through association, and denials of the free platform are some of the products of this fear. The alternatives to fear are faith and courage: Faith that in the free market place of ideas truth will prevail; Courage to put the ideals of freedom into action.

The American Friends Service Committee aims to promote discussion of the meaning of freedom and to put the ideals of freedom into action in all of its programs. We will encourage meetings where controversial issues can be discussed in an atmosphere of good will; where different views can be presented not to create conflict and recrimination, but to seek the truth.

We join with others who have defended and increased the areas of freedom. We will support with new vigor those ways which dignify and ennoble the individual.

- This statement was approved by the Executive Board of the American Friends Service Committee at its meeting of November 4, 1953.

The A.F.S.C. statement on civil liberties printed above was prepared by a special sub-committee of the Executive Board, and by its staff, national and regional. In issuing the statement, Lewis M. Hoskins, Executive Secretary, said: "We feel this an appropriate time, in the Philadelphia area particularly, to release this statement. The Service

Committee has been disturbed for some time by trends toward restricting the freedom of the individual, and our statement is the result of many months of thought. The security we all seek can best be found by practicing our fundamental democratic and religious beliefs in individual worth and freedom."

On Christian Frontiers . . .

EDITED BY WM. MERTON SCOTT
Secretary, Board on Peace and Social Concerns

THE CHRISTIAN FAITH AND INTERNATIONAL RESPONSIBILITY

Merton Scott attended the National Study Conference on the Churches and World Order held in Cleveland, Ohio in October of this year. The first portion of this page is devoted to excerpts from that Conference's "Message to the Churches." The last four paragraphs reflect his thinking.

We acknowledge that as members of Christ's one Church, we are members of one another with all our fellow Christians across the world.

Along with our Christian brothers in other nations we accept, as part of our Christian duty, responsibility toward the civil society in which we live.

We will seek, therefore, to speak as Christians and as American citizens to American citizens about American responsibilities in the world community.

As a nation and as individuals our responsibility to Him rises above all other claims and responsibilities.

As American Christians we need to resist the temptation to believe that a nation which publicly professes Christian ideals is thereby assured of divine approval of its policies. And we must especially avoid the assumption that a solution lies in making the rest of the world over as nearly as possible into the pattern of the United States.

Two massive realities dominate the world situation. One is the revolutionary upheaval in major areas of the world. The other is the conflict between the Soviet world and the free world.

It includes a passionate nationalism in rebellion against colonialism and domination in every form. It is a revolt against hunger and misery associated with feudal patterns and foreign or domestic exploitation. It is pervaded by resentment against racial arrogance and discriminatory practices of the dominant people of the West.

One is to resist the extension of Communist totalitarianism. The other is to avoid a third world war.

The Western societies must meet all aspects of this threat, but with methods consistent with political and spiritual freedom. Military strength seems to most of us to be essential,

but political and economic health, social and spiritual vision are more basic.

In the face of atomic death which menaces all mankind, every possible advance toward adequate control of armaments and toward the mutual trust essential to this end must be seen as an urgent necessity.

Peace is better than armed conflict, especially when war threatens mutual annihilation.

These peoples in Communist countries, human beings like ourselves, must not be identified with the cruelty and tyranny of Soviet power. Many are Christians, all are persons beloved of God. Our churches have a responsibility for making clear the distinction between these peoples and the Soviet power system.

The power of the United States has increased so rapidly in recent decades that it is difficult for our people to be aware of its proportions and of the responsibility it carries with it. As Christians we believe this power is a trust from God; neither an historical accident, nor the fruit of special virtue. The Churches are called to help our nation measure up to its responsibility and to avoid alike the temptation to use its power recklessly or to evade the burdens it brings.

As Christians and citizens of the United States we have an inescapable obligation to support the United Nations as a body essential to the freedom of nations and the peace of the world. Likewise, we have responsibility for its growth and improvement.

We look forward to the further development of the United Nations into a far more effective instrument of collective security, replacing war with the rule of law, freedom, and justice.

The idea of technical assistance is one of the great ideas of our time. Indifference to existing contrasts between plenty for the few and want for the many cannot be reconciled with the law of love.

Christian citizens should work for the growth of world trade and the gradual reduction or elimination of artificial barriers to trade.

The United States has a moral obligation to protect her own security. This obligation extends not only to her own security; it involves the effort to realize through many channels

the values of freedom, justice and peace for other nations and eventually for the entire world community. Actually this is the best, and it is increasingly becoming the only, adequate method to protect our nation. This method is called collective security which is a far more inclusive term than military defense.

We must explore every possible means of ensuring collective security, apart from the use of military power.

We urge our government therefore, to press for the largest practicable degree of disarmament through the UN, as we seek the goal of universal enforceable disarmament. We ask our own government to take the lead in emphasizing all those activities of the UN which aim at the substitution of good offices, mediation, conciliation, arbitration and the counsel of the world community for armed force as a means of settling disputes.

Yet there is a serious danger that in an anxious quest for security in an insecure world, our people shall fail to distinguish between a legitimate security from espionage and a bogus security from dissent.

Genuine security depends on freedom—including the right to dissent from the majority.

Every evidence at home of discrimination because of race weakens the influence of America for justice and peace abroad. Our Churches can make no effective witness here save as we press forward persistently toward making every house of God a place where men of every race and tongue may enter freely to make their peace with God and overcome their estrangement from one another.

A nation that considers only its own self-interest will inevitably conceive it too narrowly. Men and nations are dependent upon one another.

We must urgently preach the Gospel. God makes men new creatures in Jesus Christ.

* * * *

The above excerpts from the message adopted by the conference at Cleveland give the general tone of the gathering. To this writer it represents a marked advance over the previous Cleveland conference. The general sense of insecurity which troubles our generation was less apparent than in most comparable church gatherings. There was less belligerency and trust in military weapons and surprisingly enough, considering the change in administration, there was less tendency to give endorsement to all of American foreign policy.

We sensed a growth in the understanding of the complex issues of

international relations. There was little of the demand for "realism" which had characterized the attitudes of the leaders four years ago.

The only real element of controversy arose over statements of one of the section papers dealing with collective security. Statements were "we support our present collective defense system . . ." and " . . . we support the United Nations action against aggression in Korea." These quotations are lifted from their context of qualified phrases which made them acceptable to the majority of the conference. To lift up these phrases for extended criticism lends them greater weight than was given to them by the conference itself.

We heartily commend for *study* the booklet reporting the message, resolutions and study papers from the sections which dealt with the United States and the United Nations, foreign economic policy, underdeveloped areas, and collective security. Copies of this booklet may be ordered from Board on Peace and Social Concerns, 101 S. 8th St., Richmond, Ind., at a cost of 30c. A study guide for use with this document will be available in January also at 30c.

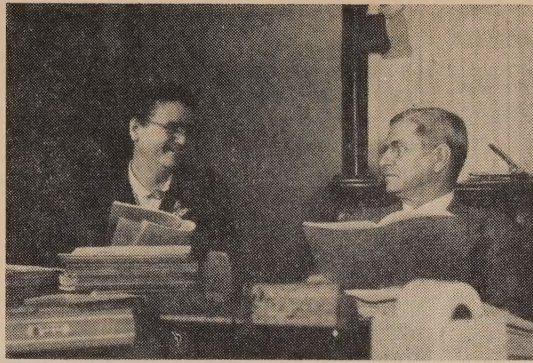
A NOTE ON THE LOOK ARTICLE

The December 1 issue of LOOK MAGAZINE carried an article entitled "What Is a Quaker?" which has distressed many Friends because of its narrow conception of the Society of Friends. We know of several letters that have gone to the Editors of LOOK stating that there is a great body of Friends whose practices and beliefs were overlooked in the article. We print below a letter from Lewis Hoskins of the American Friends Service Committee, a copy of which was sent to us.

To the Editor of Look Magazine:

I am sure that a good many Friends in this part of the country will be very grateful to you for publishing the story dealing with the Quakers in the current issue of LOOK. Richmond Miller has dealt succinctly with a number of complicated issues. It is unfortunate, however, that there is absolutely no reference to the great body of members of the Society of Friends living in other parts of the country whose practices, and often beliefs, differ substantially from those described by Richmond Miller. For the sake of accuracy, your readers deserve a balancing account of the beliefs and practices of these Friends.

Lewis M. Hoskins
Philadelphia, Pa.



Friends in Africa, Cuba, Jamaica, Mexico and Jordan, where Friends have established schools, hospitals and Meetings, as well as Friends over the Five Years Meeting have come into close contact with Merle Davis and Martha Tubesing during their combined 38 years of service. Before assuming the position of Administrative Secretary, Merle Davis also served as a missionary in Cuba, and once wrote, "I have worked for the Mission

Board directly or indirectly from the day I graduated from college in 1917."

Merle Davis will go into private business in Richmond; Martha Tubesing will "serve full time" at her farm home just outside Richmond, Indiana.

Charles A. Lampman, who returned this month from a visit to Africa and Jordan, is the new Administrative Secretary. Catherine Hughes is now serving as Office Secretary.

RETIRING FROM MISSION OFFICE

Looking over a pile of annual reports of the American Friends Board of Missions are Martha Kendall Tubesing and Merle L. Davis, who are retiring at the end of this month. The 19 reports in front of them represent the years they have held the positions of Office Secretary and Administrative Secretary, respectively, in the Mission Board office.

PENDLE HILL MINISTRY INSTITUTE

The annual Mid-Winter Institute on the Ministry will be held at Pendle Hill, Wallingford, Pennsylvania, December 30 to January 3. The Meetings open with a 3:30 tea on December 30. William Hordern gives the opening address that evening on "The Christian Hope for the Individual," and speaks on the two following evenings as well. Other leaders will be Thomas and Nan Brown of Westtown School (formerly of Earlham College), Fumiye Miho, and Theodor Benfey. The Institute closes on Sunday morning after a consideration of 1st Corinthians, twelfth chapter, and worship. Total fee for the four days is \$20.00.

Property Strip Acquired at Quaker Hill

A piece of ground has been secured that will connect Quaker Hill property with Waterfall Road, and make possible the construction of a new roadway directly to the proposed building site of the new Central Offices building at Quaker Hill, in Richmond, Indiana. Friends acquainted with Quaker Hill are aware that one of the arguments

against that site was the inadequate approach from the east that is both narrow and steep—an objection now removed.



The new novel
about the *Friends*
by the author of
Fruit in His Season

GREEN ROSE OF FURLEY

By Helen Corse Barney

The gentle and deeply moving story of an almost impossible love between a pacifist Quaker girl and a Union soldier in Civil War Baltimore.

A Christian Herald Family Bookshelf Selection. \$3.00 at all bookstores,
CROWN PUBLISHERS, N. Y.

There is still time to give a subscription to *The American Friend* as a Christmas gift.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Mahatma Gandhi, Peaceful Revolutionary, by Haridas T. Muzumdar; Scribners; 118 pages; \$2.75.

The avalanche of books and articles concerning Gandhi is evidence of his world citizenship. However, even this world citizenship can best be understood and appreciated on a background of his love and devotion to his own country. *Mahatma Gandhi, Peaceful Revolutionary*, by Haridas Muzumdar is a welcome addition to the Gandhi literature just because the author is a native of India and a product of her schools. He was a guest for three months at the Satyagraha Ashram; he participated in India's fight for freedom. However, his education and experience has not been confined to India; he did advanced work in Northwestern and Wisconsin Universities, taught for a time at William Penn College and is now a professor at Cornell College in Iowa.

This preparation and experience has given the author a close-up picture of

Gandhi and his varied and active life. The reader receives fresh and intimate knowledge of this great and influential figure. He understands the nature of the revolution originated and carried on by this "peaceful revolutionary." One especially interesting feature is the understanding of the influence of the Sermon on the Mount on Gandhi's life.

In some passages this reviewer had the feeling that the author was using Gandhi as a background for his own ideas and concerns.

William J. Reagan

* * * *

The 1953 William Penn Lecture, "The Churches and the Body of Christ," delivered at Friends General Meeting by H. Richard Niebuhr is now available from the Young Friends Movement of the Philadelphia Yearly Meetings, 1515 Cherry Street, Philadelphia 2, Pa., at twenty-five cents. H. Richard Niebuhr is Professor of Christian Ethics at Yale Divinity School.

* * * *

The 1953 Ward Lecture given on Founders Day at Guilford College by Henry J. Cadbury is available from the College without charge. Henry Cadbury's subject was "A Quaker Ap-

proach to the Bible." Write Clyde Milner, President, Guilford College, North Carolina, for a copy of the Lecture.

* * * *

Letters to Mark, by James D. Bryden; Harpers; 140 pages; \$2.00.

This book deals with the problems of universal suffering and God's relationship to it. In a world where war is ever apparent, where youth in their prime are placed in the front lines of battle to die, how is it possible to believe in a loving God? Does God permit war? This book, in a series of letters between Jim and Mark, presents excellent answers to the total problem of human suffering.

Olaf Hanson

POETRY CONTRIBUTORS

James Peele Parker, Black Mountain, North Carolina.

Philip Johnson, Box 2, West Elkton, Ohio.

George L. Ehrman, R. R. 1, Kokomo, Indiana.

Doris Ruth Hohlfeld, 420 Toluca Ave., Alliance, Nebraska.

AT BETHLEHEM

A long night's silent, star-lit chill
Outside the crowded inn,
And shepherds on a pastured hill . . .

A stable's shelter and retreat
With ample room to spare,
Where man or beast might sleep and eat . . .

Fresh, unused hay for a scented bed
Beside the manger-bins
Where hungry cattle had been fed.

Here faithful Joseph quickly planned
A respite, private, clean—
And Mother-Mary's time's at hand

To bring the Promised One to birth—
Prophetic visions to fulfill
In Heaven's greatest gift to Earth.

Decrepit ages failed and fell
And Time began anew
With Love Divine's Emmanuel

To shape the deeds of Mortal Man,
Through eras yet unborn,
That they might fit in God's immortal plan.

JAMES PEELE PARKER

CASABLANCA, 1942

The sun is on the wing of gull;
The metaled sea, once blue, is burnished brass.
Along the quay the vendors pass
With carts of golden fruit piled high and full.

The gulls wheel round and round above,
Their wings not whiter than the city's dome.
My heart's as his who once did roam
The wine dark seas, returning to his love.

PHILIP JOHNSON

DECEMBER

The door to Christ's birthday is standing ajar,
Just a glimpse of a tree and a bright shining star—
But the buying and hurry—the getting and giving—
Confusion and worry of modern day living
Excludes the real meaning of Christmas I find
And leaves only a yearning and tiredness behind.

The door to Christ's birthday is standing ajar,
I see a big tree and a bright shining star—
If only the customs I might cast aside
And pass thru the doorway in peace to abide.

GEO. L. EHRLMAN

SNOWSTORM

Oh blanket white and blanket deep,
Tossed by the wild winds while I sleep,
Cover the whole world, so it will know
The perfect pureness that is the snow!
Oh sweetness, whiteness blown from above,
Sweep down in your glory, speak to my love.
Whisper your wild song softly and show
The pureness of love that blows like the snow
Sweeping and swirling, moments of fury,
Mounting and drifting, intensity, hurry.
A pause in the wind, then calmness at day:
The snowstorm is gone, yet not gone away.
Its whiteness, its fury, its pureness and whole,
Exist in my love and sweep through my soul.

DORIS RUTH HOHLFELD

The Sunday School Lesson

By Russell E. Rees

For January 10

Jesus Uses His Authority

John 2: 13-25

The incident of Jesus in the temple has been used by many people to justify attacks upon other individuals. It has been one of the pat stories told to justify war. In the first place, therefore, it is well to read the story and see what is there. At most, about all that can be made of it is that he drove the merchants out of the temple, along with their animals. To see it as condoning dropping fire bombs on defenseless cities is to stretch it out of all proportion.

It is however a little parable on the Virtue of Intolerance. Jesus has been reduced to a Mr. Milquetoast by many of the artists and some of the preachers. He is pictured as a man who never passed judgment upon anyone, and to whom all actions were of equal value. It is all a part of our definition of love as something spineless and overindulgent. Creeping into our actions it has even made parents afraid to correct their children, and society hesitant about calling any action evil.

"In nine cases out of ten what goes by the name of tolerance is really apathy." Isn't one man's thinking as good as another's? What right has one individual to pass judgment upon the actions of another? Doesn't a man have a right to do whatever he pleases as long as he does not harm others? Is not indignation merely a sign of insecurity within the indignant person? This reasoning can be heard on many sides today.

Now it is true that Jesus had something to say about the dangers of anger. If there is a difference between anger and indignation, I think perhaps it is that anger is like a motor running wild without any load attached to it, while indignation is the steady hum of the motor under a heavy load. Anger simply heats up the motor, while indignation saws wood or lifts weights. In Jesus, indignation was directed toward a spirit of reverence for the temple, not merely against the persons who desecrated the temple. His reason was that the temple should be made a house of prayer, not a scene of commercial transactions.

From a physical standpoint the purpose of anger is to pour energy into the great muscles for the

immediate need of the body either to fight or to flee. When the energy is not used that way, it leaves a man shaken and weak. The right use of indignation is to drain off this oversupply of energy into constructive activities. For as Elbert Hubbard once said, "Emotion without motion leads to madness."

The further teaching of this passage points up the importance, not of the temple building, but of the temple of personality. It was this temple, not the one of stones, which Jesus promised to rebuild in three days. Thus from the very opening of the Gospel of John, we see the "spiritualizing" of the Gospel story. It is this deeper meaning that is always read into the actions of Jesus.

When asked for a sign to prove his authority, Jesus could only say that what he was and did and would do was all the credential he had. His authority was an inward assurance, a personal conviction, in fact a faith. Upon this inward assurance Jesus ventured his life.

Questions:

1. In what ways does "materialism" interfere with our worship? Do you see any real importance to the Friends testimony of simplicity?

2. Can you name any causes which seem to you to call for indignation today? How would you safeguard it so that it will not become mere anger?

For January 17

Jesus and Nicodemus

John 3: 1-16

The story of Nicodemus is evidently inserted by John as being a typical example of one kind of response to the teaching of Jesus. For Nicodemus was a Jew and a Pharisee, and a man of influence and of wealth. He heard the words of Jesus and saw some of the wonderful things he did, and was strangely drawn to him. Now it must be remembered that there were great and good men among the Pharisees, as Saul and Nicodemus.

Why did he come to Jesus? Perhaps to inquire, or to advise, or to warn of certain dangers; we do not know. But evidently Jesus saw in him, and in those who would be like him, a thing to be avoided. The kingdom he came to further was not to be helped by gathering a group of Big Name Sponsors. It would not be helped by the support of men who

looked upon it as expedient, or statesmanlike. The Kingdom was spiritual and was to be entered only by God's help in making men spiritual.

Hence the discussion of the new birth. Physical birth is an event over which a person has no control, but spiritual birth involves an action of the will of the person involved. This is evident in the fact that no matter how good a man may be he cannot pass on his goodness to his children. These children must come into the Kingdom of the Spirit by an act of choice, and they can refuse to come into it at all.

Animals cannot, we believe, come into this kingdom at all. They may do "the will of God" for animals, but they have no capacity for choice. This capacity is in man. He may not use it, but it is there nevertheless.

The capacity for re-birth has been likened to a seed, which is inert and seemingly lifeless until it is awakened by the soil and sun and rain. Unawakened it can remain death-like forever. When George Fox talked about the seed of God in man he was certainly speaking of this capacity for spiritual life. Warmed and incubated it can come alive, but it can also never be awakened. His great "opening" was that this seed of possibility was present in all men, sane or insane, white or black, learned or ignorant. And he set out to "speak to that of God in men," that is to awaken this capacity for spiritual life and help it to become what it was capable of becoming.

There is a sense in which we cannot force the winds. But we can set our sails, and learn the ways of the winds, and so prepare for cooperation with them when they blow. "There is a tide in the affairs of men," a time and a set of conditions which undoubtedly favor spiritual growth. We cannot give the winds of the spirit even to our children, but we can help them set the sails and be ready when the winds do blow.

The final thing stated by John was that God, because of his great loving concern for men, that they might take advantage of these winds of the spirit, sent his Son into the world to awaken men to the full meaning of sonship, and to lead them into eternal life, not into eternal futility and death.

Questions:

1. Why was Jesus almost curt with Nicodemus? Did he mean to drive him away? What particular point did he try to make with him?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

A new list of unaffiliated Friends Meetings has just been compiled. It shows ninety different groups, 21 of which have been recognized by the Fellowship Council as having Monthly Meeting status. The list may be secured by writing to the American Friends Fellowship Council, 20 S. 12th St., Philadelphia 7, Pa.

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Elmer Brown returned from Korea in late October and is now speaking to Friends and other church groups on his experience and impressions there. He has colored slides and black and white photographs of Korea to help interpret the situation there as it relates to the work of the Friends Service Unit.

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Dean Gregory, Superintendent of Oregon Yearly Meeting, in his column in the *Northwest Friend*, reports a 21.2% increase in membership and a 23.2% increase in giving during the past year. Their Department of Christian Education has adopted as a slogan "One-Fourth more in Fifty-four." A number of churches report having already reached or exceeded that quota.

* * * *

The Quaker Choir of Friends University may go on tour in England in 1954 or 1955. Both Archer Tongue and Bernard Canter, English Friends visiting here, after hearing the Choir, have suggested that it might be well received in England. Such a tour would afford an opportunity for members of Kansas Yearly Meeting and London Yearly Meeting to draw closer together.

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Avery Weage, a Congregational minister who is a member of the Wider Quaker Fellowship, has interpreted selections from Isaiah in a volume entitled *Peace Poems of Isaiah—With a Rendition in Modern Idiom*, recently published by Island Press. Avery Weage has been a poetry contributor to *The American Friend* and other magazines and journals.

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Jamaican Friends presented a pageant of "The Prodigal Son" at the new Meetinghouse in Highgate recently. The pageant was directed by Frances Cunningham, wife of the pastor of Highgate Meeting; the musical background was given by Adline Evans, adopted daughter of Sada

Stanley, who presided. The Meetinghouse was filled to its capacity on the night of the performance, and the pageant was given again at the Quaker Hill Meetinghouse at Sand-Side

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The Women in Gandhi's Life, by Elizabeth Stern, a Friend, is to be published in an English edition, and in a Bengali edition by a publisher in Calcutta. Elizabeth Stern, who writes under the name of Eleanor Morton, is now gravely ill in the Presbyterian Hospital in Philadelphia. Her book has received considerable acclaim as a fresh and sincere interpretation of Gandhi's life and of the influence of the women who were his teachers and his disciples.

* * * *

Visiting Friends this winter include John Hobart of Pendle Hill, author of *Quaker By Conviction*, and his wife Enid Hobart, who gave a series of lecture-conferences at various Meetings in Florida during the first part of this month. Roscoe and Iris Warren, members of Whittier Meeting (California Yearly Meeting), will leave this month for a trip of three or four months during which they will visit Friends work in Europe, India, Pakistan and Japan.

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Arthur O. Rinden, a Penn College graduate with an Iowa Quaker background, has been nominated Associate Executive Director of the Joint Department of Stewardship and Benevolence of the National Council of Churches. Arthur Rinden, who also graduated from Yale Divinity School, served in China as a missionary for many years, leaving in 1952. Since then he has been Secretary of the Attleboro, Massachusetts, Council of Churches. His main interests center in the fields of missionary education and of stewardship, particularly as it relates to missionary giving.

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Logan and Opal Smith had the unusual privilege of being presented to Queen Elizabeth on her visit to Jamaica November 25 and 26. The heads of all the churches of the Jamaica Christian Council and their wives were presented in the drawing room of the governor's home. During the latter part of November, Jamaica was talking of little else than the Queen's visit, reports the Mission

Board. Logan Smith, who is Principal of the Friends Education Council in Jamaica, and his wife Opal were ministers at Amboy, Indiana, Friends Meeting before going to Jamaica.

* * * *

Jeanette Hadley, formerly of Iowa, secretary in the Friends Committee on National Legislation Office since its inception ten years ago, often represents the F.C.N.L. at conferences and discussion meetings called by various organizations in Washington. Recently she was a guest at a Coffee Hour in honor of Mrs. James Wyker, who is President of the United Church Women. Jeanette Hadley is also secretary of the Department of Peace and Christian Social Relations of the United Society of Friends Women, and represents that group of Friends too at such gatherings.

* * * *

Friends of the Indianapolis Independent Friends Meeting welcome persons living or visiting in Indianapolis to come to their meetings. Unprogrammed meetings are held in the homes of members; since most of the group are active in church—some in Friends and some in other denominations—no First-day morning meetings are held. There is no formal membership; anyone who comes to meetings is counted as a member. Members of the group have different beliefs, but all value the fellowship of the small group and the silent worship. For information on meeting times and places, write or phone Esther L. Farquhar, 4116 Guilford, Indianapolis, Indiana (HU 4207).

* * * *

The Conference on Civil Liberties planned by the Friends Fellowship Council and World Committee (American Section) is scheduled for April 2-4, 1954, at Scattergood School, West Branch, Iowa. Letters have already gone to Yearly Meetings inviting them to appoint one member each to attend this gathering, and representatives from the A.F.S.C. and the Friends Committee on National Legislation are also invited. The Conference group will not include more than sixty persons. Monthly Meetings throughout the country are being asked to forward their concerns and experiences relative to the subject of civil liberties to the planning group.

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Gilbert Bowles, who has lived for forty-one years as a missionary in

Tokyo, Japan, recently sent us a copy of a letter he wrote to Justice William O. Douglas of the Supreme Court. He enclosed two documents which "have come out of the crucible of pre-war experience, the devastation of the war years, the post-war breath of peace and hope for freedom from the revival of Japan's military, and from today's pressure from those in our own country who cry, 'We must keep war from our shores.'" One is a statement entitled "Movement Defending Peace Constitution of Japan" which pleads for the preservation of the present constitution which pledges no resort to war. The other is a resolution for the rejection of M.S.A. in Japan. Both express determination against any project for rearmament.

* * * *

Quakers and Robin Hood were both decried recently by a member of the Indiana textbook commission who thinks that the Robin Hood legend and all information about the Quaker religion should be removed from school books because they tend to support Communism. Mrs. Thomas J. White said, according to a United Press report, that there is a Communist directive in education now to stress the story of Robin Hood, because he robbed the rich and gave to the poor—a smearing of law and order that is "the Communist line." Mrs. White also thought reference to Quakers should be eliminated because "Quakers don't believe in fighting wars. All the men they can get to believe that they don't need to go to war, the better off the Communists are." The U.P. report added that Benjamin Franklin (!) and William Penn are among the historical figures who were Quakers. Governor Craig of Indiana later repudiated any tag of "subversive" for Quakers.

Friendly Fellowship

MONROVIA, INDIANA — West Union Meeting, near Monrovia, Indiana, recently completed a new six room modern home for its ministers. It was built in a grove near the church and adds much to the beauty of the grounds. Home-coming Day was observed by the Meeting on November 8, and in a service with Glenn Reece, General Superintendent of Western Yearly Meeting participating, the new home for ministers was dedicated to the Head of the Church and the work of His kingdom. Albert L. Copeland is now pastor of the Meeting.



THE PROPOSED STAMFORD MEETINGHOUSE

STAMFORD, CONNECTICUT—The Stamford Meeting of the Religious Society of Friends has in three years time outgrown its present Meeting House on Westover and Roxbury Roads and has launched a fund appeal for \$35,000 in order to enlarge its over-crowded building and provide facilities for young people's activities. The addition to the present building will include a room for worship to seat approximately 200 persons, a kitchen, lavatories, utility and storage rooms as well as a modern heating unit. The entire building, including the new addition is expected to measure 90 feet long by 50 feet wide. It will be a plain, one-story edifice of white clapboard siding. The interior, also keeping to Quaker simplicity, will include a stone fireplace in the main meeting room. The new addition was designed by Lawrence Greene of New Canaan, Conn.

The present Meetinghouse eventually will be devoted entirely to the rapidly growing Children's Meeting and its activities. Formerly known as the Bangall School, it was the last one-room schoolhouse in Stamford. It is on a former site of the first Baptist Church in Stamford, erected about 1772. This church was abandoned in the middle of the last century and the property leased to the Town of Stamford in 1876 at which time the schoolhouse probably was built. The building, recently redecorated entirely in white with a chair rail of wedgewood blue, still retains the ancient blackboards. The old Quaker benches, however, date back to 1825 and came from the historic Friends Meetinghouse at Purchase, N. Y.

Stamford Friends possessed the only Meetinghouse in Fairfield County until the second was built in Wilton. Friends were organized in Stamford in 1948 at the home of a member in Long Ridge, Stamford, later moving to the YWCA where they remained until May, 1950. They then occupied the former schoolhouse. The current Meetinghouse fund drive is under the chairmanship of

John Binns of Old Greenwich.

Helen Lea

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PLAINFIELD, INDIANA—W. A. and Corphine Mills Rushton celebrated their Golden Wedding Anniversary with a reception in their home at Plainfield on October 25.

The women of the church are making bedding one day a week for Korean relief.

On November 15, young Friends from Plainfield went in a body to Mooresville Meeting to hear D. Elton Trueblood speak there on family relations.

Beginning November 18, there are devotional meetings every Wednesday night.

Frances Drake

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AMESBURY, MASSACHUSETTS — On a Sunday afternoon in November, a group of twenty members and attenders at Friends Meeting in Lawrence, Mass., visited Huntington Homes at Amesbury and gave a good program of popular hymns. A moving picture showing the work of the American Bible Society was also shown. Ruth Pineo, the matron, with helpers served tea, and the Huntington Home "family" greatly enjoyed the musical program and the friendly fellowship. Melvin and Lettie Bailey, at Huntington Home during the summer, left for their winter home in Florida early in November.

James Wild

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VALTON, WISCONSIN — Winneshiek Quarterly Meeting of Friends was held at Valton, Wisconsin, October 30 to November 1. Most of the representatives from Hesper and Sturgeon Bay were present, including pastors Naomi Olsen of Hesper and Lowell Rasmussen and family from Sturgeon Bay. Also we were very glad to have Orville and Lois Cox, our Yearly Meeting Superintendent (Iowa Y.M.) with us and for his inspiring messages. On Saturday a loan from William Penn College came and had charge of the Saturday evening and Sunday evening meetings.

Verlin Hinshaw and his wife were in this group from Penn. They brought fine music and testimony. The young Friends from Hesper and Valton also furnished special music. It was a grand Quarterly Meeting and we are thankful to God for his presence with us.

Minnie Street Bielski

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ANDERSON, INDIANA — The First Friends Meeting in Anderson has increased its budget \$7,000 to care for improvements this coming year. Some of these improvements have been made already.

The World Community Day was held in our church on November 5, sponsored by the Anderson Church Women. We had as our speaker an outstanding man, Glenn Clark—a great man on the power of prayer.

We had a revival meeting October 4-18 with the Rev. Eddie Moran from Wilmore, Kentucky, as evangelist, and Rev. and Mrs. Ross Trump from Marion College as song evangelists. A large number of our young people received a definite blessing during these meetings. Our Sanctuary Choir is giving a splendid message in song each Sunday morning. Our pastor, Raymond V. Breaker, has officiated at several of our members' weddings in the church.

Albert Pike

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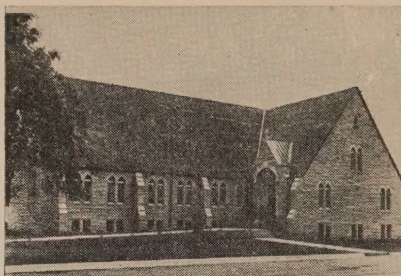
ALBANY FRIENDS MEETING, JAMAICA—We are very happy to report that a successful week of Missionary and Evangelistic Meetings was held at Albany Friends Meeting, beginning on Sunday, October 25, under the leadership of Logan Smith, Representative of the American Friends Board of Missions. He gave the morning and evening messages on Sunday. Zephaniah and Frances Cunningham continued the missionary challenge on Monday night, and a visitor with them, Nurse Dorothy Purser, gave her experience of missionary work in West Africa.

Harold Badresingh of Belfield Friends Meeting and Noel Palmer, a Friends student at Caenwood College, also helped in the Meetings and brought messages. On the last night of this week of meetings, Logan Smith brought Arthold Latham, who recently arrived with his family for the pastorate of Seaside Friends Meeting. Both spoke helpfully to the gathering. Friends of Albany Meeting are thankful to God for these blessings.

Zephaniah Cunningham

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RIDGEFARM, ILLINOIS—Sunday, September 13, was a memorable day in the history of the Ridge Farm Friends Meeting. It was the occasion of the



NEW RIDGEFARM MEETINGHOUSE

dedication of their new stone Meetinghouse. Starting with Church School at 9:30 o'clock, each service of the day will long be remembered by those present. Glenn Reece gave a helpful message in the morning worship, using the theme, "Christian Goals for the Church." At the dedication service in the afternoon, following an abundant Fellowship Dinner, over 400 persons heard Errol T. Elliott give an inspirational message on "The Master Builder."

During the evening worship service a new Wurlitzer Organ was dedicated by the pastor of the church. This ceremony preceded an organ recital given by Grace Garrett of Danville, Illinois. The music for the other services of the day was under the direction of Jeanette Johnson, with Ruth Castle at the organ.

The general offerings of the day amounted to approximately \$2200. Income received from other sources since Dedication Day leaves the Meeting a total indebtedness of less than \$3000 on its Church Building program.

To quote from the history of the Meeting as it appeared in the Dedication Booklet, "We have at last realized that part of our dream with the completion of our new edifice." Henceforth, "may we ever remember Paul's words, 'ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the building framed together groweth unto a holy temple in the Lord.'"

J. Grant Johnson

* * * *

WASHINGTON, D. C.—From the hilltop location of the Friends Committee on National Legislation in Washington we not only look over official Washington but also across the city to the various activities of the Friends groups and committees. Perhaps Friends do not know of the several Quaker projects being carried on in Washington, and would be interested in the activities of a week in early November.

On Monday staff representatives from the Friends Meeting, the Interna-

tional Student House, the Community Relations Division of the American Friends Service Committee, the Student Seminar section of the AFSC, the Washington Seminar, the Friends Committee on National Legislation and Davis House had their regular monthly luncheon at Davis House. These discussions are very helpful for the fifteen or twenty persons attending.

About one hundred persons met at the Meetinghouse that evening for the first of a series of meetings on Quakerism. Calvin Keene, the speaker, is a professor in the School of Religion at Howard University. The audience included many new members of the Society of Friends, for whom this series of twelve meetings are particularly planned by Ministry and Counsel.

Two interesting luncheon meetings were sponsored by Friends on Tuesday noon. Andre Trocme, the well-known pacifist Protestant pastor from France and the European secretary of the International Fellowship of Reconciliation, met with twenty-five persons at the International Student House. Across the street at Davis House, Hornell Hart, Professor of Sociology at Duke University, discussed his concern, "The Social Impact of East-West Tensions—An Atomic Energy Development," at a luncheon arranged for the Washington Seminar.

On Tuesday evening, Hornell Hart spoke again, Andre Trocme gave a most interesting and moving report on France at the Meetinghouse, and Richard McFeeley of George School spoke to the patrons of the Sidwell School.

On Wednesday most of the staff members of all the Quaker projects had a luncheon with Bernard Canter, Editor of the *London Friend*, who was in Washington for just one day before sailing back to England. At International House that evening, the 37 residents from some 25 different countries heard a spirited discussion on Trieste at the regular Wednesday evening "coffee hour."

On Friday and Saturday a Teachers' Seminar sponsored by the AFSC Community Relations division, met at Davis House. Douglas Steere lunched with Friends at International Student House on Saturday and told them of his impressions of South Africa.

The Friends Committee on National Legislation often has the opportunity to arrange for a Washington schedule for overseas visitors. It was our privilege to work out a schedule for Andre Trocme for his three days in Washington. We were also in touch with all the other activities and thought it a most interesting and significant week.

Margaret E. Jones

BIRTHS

ALLEE—To Bonner and Mary Louise Smith Allee of Terre Haute, Indiana, a son, Charles Foster, on October 20.

KARNES—To William and Kathryn Mercer Karnes, a daughter, Nancy Lou, on August 28, at Greenfield, Ohio.

RUNNION—To Harold and Ruth Runnion of Van Wert, Ohio, a daughter, Martha Ann, born July 15.

MARRIAGES

JEFFERS-POOLE—Carolyn Poole to John Paul Jeffers, on October 3, at her home in Bloomingdale, Indiana, Franklin P. Chant officiating.

KILE-JENKINS—Violet Jenkins, daughter of William and Blanche Jenkins of Kokomo, Indiana, to John Edward Kile, son of J. Frank and Lucile Kile of New London, Indiana, on September 18, John Newsom officiating.

DEATHS

BARNETT—Emma J. Barnett on November 4 at Whittier, California, aged ninety-seven. A birthright Friend, she came from Iowa to Washington state with her parents, Amos and Mary Barnett in a covered wagon drawn by oxen and later returned to Iowa in a horse drawn wagon. In 1900 she and her husband, the late Thomas Barnett, moved to Canada and lived there until they came to Whittier in 1920. She was an active member of First Friends Meeting in Whittier and was a member of the Women's Christian Temperance Union from the time her friend, Frances Willard, founded that group until her death. Surviving are two sons, Charlie A. Barnett of East Whittier and Arlie C. Barnett of Brea, California; a daughter, Mary E. Sullivan of Whittier; five grandchildren; seven great-grandchildren; a brother, Curtis J. Barnett of Connecticut; two sisters, Elizabeth Compston and Laura Jackson of Earlham, Iowa. Robert E. Cope officiated at funeral services and interment was in Rose Hills Memorial Park in Whittier.

GORDON—William Clayton Gordon, on August 31. He was born February 22, 1881, the son of William and Harriett Gordon. He had lived most of his days in the New London (Indiana) community, was a successful farmer and a faithful member of the Friends Meeting. Surviving are his widow, Bertha Stout Gordon; three daughters, Nina Mae Kenworthy and Nellie Dunlap of Russiaville and Mildred Leckrone of Cleveland, Ohio; and six grandchildren.

HANSON—Arthur Hanson, on November 8, aged eighty-five. He was the son of Thomas and Mary Williams Hanson. In 1891 he married Clara Morris, who preceded him in death on July 14, 1941. He was a birthright member of the Friends Meeting at New London, Indiana, in which he was active for many years. He was noted for his service as a Bible School teacher and as music director not only in the church but also in the community. His life was one of service. Surviving are an only son, Vincent; two grandchildren; three

great-grandchildren; and a large number of nieces and nephews.

HOWELL—Demetrius Howell, on August 22. He was born January 16, 1884, and was a member of the New London Friends Meeting. Many friends at Kokomo and New London will long remember his kindness and generosity. He is survived by his widow, Verna Camack Howell, and three sons, Willis, Kenneth and Richard, of Kokomo, Indiana.

WHITE—Grace H. White, on October 21, at Whittier, California, aged seventy-two. Born in Oskaloosa, Iowa, the daughter of Nereus and Martha Powell Hodgkin, she was a birthright Friend. For 56 years she was active in the affairs of both First Friends Meeting in Whittier and Whittier College, where she was in the College auxiliary. For twenty years, she was a member of the American Friends Board of Missions. She was the widow of David H. White, who died in 1942. Surviving are a son, Rowland D. White of Whittier; two daughters, Margaret W. Rosedale of Yorba Linda, California, and Martha W. Miller of Christiana, Jamaica; seven grandchildren; three sisters, Anna Reynolds of Redondo Beach, California, Mrs. John Milhous of Bridgeport, Indi-

ana; and Mrs. Adrian A. Mills of Woodlake, California. Robert E. Cope officiated at the funeral service. Interment was in Rose Hills Memorial Park in Whittier.

WOOD—Lewis F. Wood, on November 3, at his home in New Petersburg, Ohio, at the age of 78. He spent most of his life in Highland County, Ohio, and was a member of Fall Creek Friends Meeting. He served as Monthly Meeting clerk for 17 years, missing only two meetings during that time. He is survived by one daughter, Helen Louise. Funeral services in charge of Frank Milner and Allen Auchard were held at the Fall Creek Church.



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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spittler, minister, 2130 Channing Way, phone Res. As-3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street, Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Victor H. Ewald, 6 Gambler Circle; phone JA 3910. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 9:45 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting—unprogrammed meetings in homes; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday, 10:45 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 4 through May 2 each Sunday at 11 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXFord 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker and James Thomas, Ministers. Phone 2-3373.

Worcester, Massachusetts—Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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